Other men are lenses through which we read our own minds.
—RALPH WALDO EMERSON

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THE MOVEMENT AND THE WORLD

THE interplay between the Theosophical Movement and the affairs of the world is not something which, in the nature of things, can be well understood. That it exists and has its effects, however, is not to be doubted. We know from dozens of passages in *The Secret Doctrine* that the Teachers of Theosophy have no other purpose than to leaven the thought of mankind with the saving doctrines of self-reliance, responsibility, moral law, and with the philosophical principles upon which these practical ideas depend. Great literature, drama, poetry, and more obscurely the visual arts and music, are fields where this influence can be recognized and felt. History itself, in its larger sense, with all that this implies, is the chronicle of collective egoic striving from one millennium to the next, and in the religions, philosophies, conceptions of social order, and on occasion in great and decisive political events, may be seen at least inklings of the evolutionary progress of mankind. Philosophical ideas, however dwarfed and sometimes inverted by the materializing historical process, have a constant role in human affairs, but it is difficult indeed to tell the good from the bad, the constructive from the distracting and dissipating, by the labels men give to their parties, movements, and goals. Just as the motives of a single man are often impossible to discern, making judgments of him a folly, and sometimes a crime, so the course of actual progress in the world may be masked by superficial features or even hidden entirely from all but the adepts. And so it is that politics—especially practical, manipu-

lative power politics—lies outside the Theosophical student's concern. What has he to do with these temporal rivalries, these claims and counter-claims which, however earnest, will hardly ever touch the springs of inner growth?

Meanwhile, the influence of the world on the Theosophical Movement is plain enough. But it is not "the world" so much as the world's afflictions in the familiar form of human weakness—the vanities, partisanships, ambitions, self-righteousness and impatience, which seem to change but little, over the years—that are mirrored in the Theosophical Movement, and with which its most devoted members strive. It is here, in this struggle, that much of the real accomplishment of the Movement takes place. For the Movement is but a sampling of the race. Theosophists are in one sense a random gather of the hand of Karma—those who, in their high good fortune, have gained a glimpse into the true dynamics of human evolution and have opportunity to turn this fleeting sight into the solid ground of a new kind of life. "The help of the Companions is needed," Mr. Judge wrote in *The Ocean of Theosophy*. What can this mean but the establishment in the world of a spiritual basis for human life, and the making of day-to-day decisions by ordinary people on that basis?

It is so, and only so, that the direct influence of the Movement can be made to enter the world. We could have sermons, lectures, injunctions, and exhortations by the thousand from those who stand on the high ground of adeptship, to no further purpose than what has already been said by the Teachers who have come and gone. The work of such Teachers is done at cyclic intervals, according to a pedagogy which knows the rhythms and promise of the human mind. Such work we are not responsible for, nor need we pretend to do more than we have been taught—which is to learn how to *use* what we know.

It takes an experienced teacher to recognize a promising child. It takes a wise man to distinguish between a searching, original mind and the apple-polishers of psychic susceptibility who know how to manipulate the clichés of "spiritual" appeal. To see where the threads of self-reliance and responsibility are slowly forming nets, eventually to turn into close-woven fabrics of character; to distinguish between shallow echoes of the "occult secrets" of past ages, now exposed and even popularized, and the living plant of principles in application; to recognize how the broken structures of outworn institutions may leave room for the growth of less brittle

organs of human relationship—these are tasks calling for the subtle sight of the subtle-sighted, which may be left to those who have the needed qualifications. It is enough to know that many delicate processes of transition are now taking place, and that one day the soil of the new age will be ready, and even seeded with the living germs of a changed world.

Yet the general vision need not be denied. It was that changed world for which H.P.B. labored. It is only as Theosophy enters history, by whatever channels and in whatever premeditated permutations, that the world *will* change. No nirvanic liberation drew Her on, but an image of futurity in which no man would fear another, begrudge another, or wish another ill. For this to come about requires *knowledge*. And knowledge, here, means knowledge of the Self. All the doctrines, all the tenets, all the aids and assists to the learning intelligence subserve the objective of helping the individual to know, feel, and be unshaken in his understanding that he is one who has no need of fear, no occasion for enmity, can use no gain by privilege or any advantage which does not come directly from the *Law*. For then Brotherhood will meet no obstacle, spirituality suffer no counterfeits by false priests.

For All Mankind

Society has both a furthering and an inhibiting function. Only in cooperation with others, and in the process of work, does man develop his powers, only in the historical process does he create himself. But at the same time, most societies until now have served the aims of the few who wanted to use the many. Hence they had to use their power to stultify and intimidate the many (and thus, indirectly, themselves), to prevent them from developing all their powers; for this reason society has always conflicted with humanity, with the universal norms valid for every man. Only when society's aim will have become identical with the aims of humanity, will society cease to cripple man and to further evil.

—Erich Fromm

THE DEAD GOD

> No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom. . . .
>
> —*The Voice of the Silence*

DURING the early centuries of our era, the growing Church waged constant war against the philosophical tenets of the Gnostics, that manasic branch of early Christianity which promoted both the metaphysical and moral verities of Jesus. Substituting dogma for the living message of the Master, it later pronounced the teachings of Origen anathema, thus denying its own St. Jerome who had extolled this great philosopher as being second to the disciples in knowledge and practice. Since that time, the Church has departed further and further from the influence of the Christ-spirit, worshipping a "dead God" and a "dead Christ." In this sense, Christianity became a debased form of "spiritualism," as materialistic in its effects upon the mind as the most degraded séance-room.

Nor have other religious faiths fared very much better. The persuasive dynamism of Krishna, Buddha, Lao-tze, and Jesus, sprang directly from the living fire of the One Universal Spirit, but the dead hand of dogma smothered the flame and paved the way, at least in the West, to the furor of the current *contretemps*: Is God Dead?

Who can deny that with the passage of time ambitious priests have contaminated the life-giving manna the Saviors came to bring and, by reverse alchemy, changed it into ritual and dogma, the very evil the Reformers had assailed? Instead of nourishment, people were given a "holy" Bible replete with mistranslations, inconsistencies, and an even more confusing exegesis. As a consequence, many intelligent people have gone to the extreme of fabricating fantastic and nonsensical dogmas to prop their beliefs.

Are the Theosophists any better in their way, it is fair to ask, than Christians, Jews, and Hindus? Are they free from the paralyzing influence that has devitalized and corrupted movements of the past? Theosophists, let it be said, share the same nature, the

same defects and virtues of the rest of humanity. And many of them, entering theosophical study, bring to it the same "religious," or *kama-manasic,* attitudes which prevail in their families and the churches. *Kama-Manas,* or the lower personal mind, is where the "religious instinct" has its domain, despite its origin on higher planes. It is true that some people function through the more sublimated rays of *kama-manas,* and live a sweetness-and-light variety of existence. But this is still the personal quality, and can never exercise the penetrating, perceptive power of *Higher Manas,* which alone can be a vehicle of the light that shines from Spirit and thus holds a Movement on its course.

For many "Theosophists," therefore, their "movement" is as lifeless as the ritualistic practices of conventional religious institutions. For some, H.P.B. and Judge are "dead," since such students are totally unaware of their own *kama-manasic* tendencies and the resulting effects. For others, even some who call themselves disciples, the Masters are "dead," the magnetic rapport between themselves and the Teachers having been lost, perhaps unconsciously, through selfishness or infidelity, or some other weakness of the personal nature. And the rapport once broken, the Teachers say, "it becomes at each time doubly difficult to re-establish it again." Our self-worship and anthropomorphism, inherited from an Atlantean past, has created the personal God idea of Western religions. This posture separates man and the *living God* within.

> The light from the ONE MASTER, the one unfading golden light of Spirit, shoots its effulgent beams on the Disciple from the very first. Its rays thread through the thick, dark clouds of Matter. . . . But, O Disciple, unless the flesh is passive, head cool, the Soul as firm and pure as flaming diamond, the radiance will not reach the *chamber*. . . . (*The Voice of the Silence.*)

The aim of the Theosophical Movement is to remove this incongruity—the personal God concept—from man's memory, and to restore for all men the lost rapport. But this cannot be done as long as men continue to think and live as persons, instead of as Souls, as long as they anthropomorphize Deity as a *being* in heaven. According to Theosophy, Deity is the Divine Essence inherent in all life, and the Christ is a living principle within the heart of every man. This teaching means that man, in reality, is Soul, and that to achieve a conscious realization of the fact, he must direct all his thoughts, feelings, and actions from the plane of Spirit. Neither by prayer,

supplication, nor petition, can the inner rapport be re-established, but only by *becoming* one's greater SELF. When this is achieved, self-realization will dawn; both God and the Christ will become living powers within men's lives, and brotherhood and peace will prevail upon earth.

Since God is the Divine Essence within all forms and beings, IT can never die. Were such death possible, planets would cease to revolve, flowers would be unable to bloom, animals, birds, and insects would lose their procreative power, and the heart-beat of both Nature and Man would cease. The true Deity antecedes and succeeds all finite beings and conditions, all philosophies and scriptures, and depends upon naught. Is it not, then, a sad error, born of ignorance, for finite man to sit in judgment upon the Infinite? "All things hang on me," Krishna says in the *Bhagavad-Gita,* "as precious gems upon a string."

Regarding as irrational all forms of anthropomorphism, Thomas Paine made obeisance only to this primal Intelligence, and the frightened and the casuistic reviled him as an "atheist." Paine appraised even the best of religious Scriptures—since they depend upon human language—as inferior to the book of Nature. His words merit quotation at length:

> It is only in the CREATION that all our ideas and conceptions of a *word of God* can unite. The creation speaketh an universal language, independently of human speech or human language, multiplied and various as they be. It [Nature] is an ever existing original, which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not; it publishes itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this *word of God* reveals to man all that is necessary for man to know of God.
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> Do we want to contemplate his power? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible Whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful. In fine, do we want to know what God is; search not the book called the Scripture, which any human hand might make, but the Scripture called Creation.
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> The only idea man can affix to the name of God is that of a

> *first cause,* the cause of all things. And incomprehensible and difficult as it is for a man to conceive what a first cause is, he arrives at the belief of it from the tenfold greater difficulty of disbelieving it. It is difficult beyond description to conceive that space can have no end; but it is more difficult to conceive an end. It is difficult beyond the power of man to conceive an eternal duration of what we call time; but it is more impossible to conceive a time when there shall be no time. In like manner of reasoning, everything we behold carries in itself the internal evidence that it did not make itself. Every man is an evidence to himself that he did not make himself, neither could his father make himself, nor his grandfather, nor any of his race; neither could any tree, plant, or animal, make itself; and it is the conviction arising from this evidence that carries us on, as it were by necessity, to the belief of a first cause eternally existing, of a nature totally different from any material existence we know of, and by the power of which all things exist; and this first cause man calls God. (*The Age of Reason,* Part I.)

Would that more of our fellows had Paine's reverence for the one *living* Reality, and less for the "dead" God of organized religion!

All men, according to *The Secret Doctrine,* are potentially Christs, though only few today are aware of this truth. This inward Divinity in all is the essential fact of all life. Without it there could not be the existence we now know, however limited and foreshortened it is by the perverted "religious instinct," which worships a "dead" Christ, instead of arousing the true *living* one within.

None of the Masters, neither Krishna, Buddha, nor Christ, are *persons.* Only their temporary earthly vehicle, the body, presents that appearance. Nor is any man a *person,* whether the personality, the mask he uses for a lifetime, is stately or the opposite. Rather, each, in his highest nature, is a Christ, *Atman* in Sanskrit, the life in all things and beings, from the grain of dust to the Adept. The difference is that the Adept knows he is Christ; the dust does not.

The God of theology is an uninspired caricature of the ever-incomprehensible Reality, the product of man's impure fancy, which blights both mind and heart. If this is the "God" now being called "dead," let us say AMEN! Let the last funeral rites be expeditiously performed! Then the immemorial impulse of devotion in men may find its natural expression and fulfillment, and make of humanity a Republic of Brotherhood, in which all men shall live to serve one another.

YOUTH FORUM

It is impossible not to notice the revolutions and reforms which today attempt to liberate men from the pain and suffering of poverty. Yet one finds in the Theosophical literature few practical suggestions on how to reform the environment to eliminate suffering. Theosophists may be concerned with human evolution, but they do not seem to consider the physical environment, which is certainly a vehicle of the Soul. Why is this neglected?

Although this is said to be an age of economic affluence, of unsurpassed technological achievement, and of scientific manipulation beyond the most utopian anticipations, every conceivable kind of poverty rages throughout the world. There was a time when men thought that free enterprise, the industrial revolution, and the progress of science would liberate large populations from all problems of want, thus giving unqualified freedom; and there was hope that modern medicine, supplemented by psycho-physiology, would for the most part put an end to both bodily and psychic ills. Well, all these good things have not happened. Even the large government agencies charged with the general welfare—supposedly informed and equipped to alleviate gross, objective poverty—do not seem able to cope with ever-growing emergencies. Regarding government sponsored welfare, Sar Levitan (*Science*, May 13) says: "There are no 'hard data' to help the policy maker or intelligent citizen evaluate our welfare system." "Having failed to evaluate past programs effectively, observers can hardly agree on the direction or scope of new measures to combat poverty." Compounding the problem, as Mr. Levitan shows, is the fact that we don't really know what poverty is. It follows that the direct answer to our original question must be that students of Theosophy do not attempt to offer practical panaceas for problems which mask the subtleties of man's subjective life, and which observe through statistical generalization the mysteries of individual and collective Karma.

If primary reality be assigned to the external environment, it

acquires a determination over the destinies of men. If we believe that physical or economic conditions must be of a certain sort before men can even consider seriously their potentialities as human beings, then we cannot help but join the ranks of the power-manipulators and environment-creators. One can do quite necessary things, such as help organize better schools and make the existing ones bigger, plan urban renewal, support job corps, campaign for alleviation-of-poverty programs, and still neglect the egoic side of human life. And although anyone concerned with the pain of others is likely to align his feelings with such efforts, the primary impetus of the Theosophical Movement seeks a deeper awakening.

If it is true, even partially true, that a human being is conditioned by his environment, then it is reasonable to endorse plans for economic security as aids to growth. But if you add that physical well-being is, in turn, conditioned by the vision a man has of his own potentialities and how he relates to other men, then there emerges an evolutionary doctrine of progress which forces deep consideration of intangible and largely unspoken determinants that may be responsible for the unfavorable environment. The practical effect of such an idea of growth is that you are likely to become either a modest questioner of the myths and faiths men live by, or a teacher of a faith which relies on man's ability to change his condition according to his vision of the good.

There are obvious differences between an environmental engineer and a person who realizes that all true progress will depend upon processes of self-discovery in others. The one thinks that the good life is a matter of circumstances which can be manufactured to fit needs, hungers, and inequities; the other assumes that true maturity is transforming and unpredictable. The engineer believes that, given authority and power, he can get things done without any of those bothersome questions such as "What is important in life to do?" or "What insight does experience provide?" The engineer can really support his claims because he makes you see, smell, feel, or hear the benefits of his program. What, in contrast, does a teacher promise? Nothing! He affords no guarantees of removing pain. H.P.B. wrote profoundly on this question:

> As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, he equally dreads to do them wrongly until he has

himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious . . . it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to better knowledge of the peace which lies beyond it.

But the "mystery of life" to a starving man remains how to get food into his stomach. So what is to be done, *actively,* in relation to activities which might give justice and some guiding intelligence to people who need help? About the only way out of this is to recognize that there are forms of social action in which people change themselves. This change has a manasic force behind it which brings dignity to the most oppressive situations.

The list of people who have reached the point of making this kind of effort in the past decade is indeed impressive. It includes groups like the Poor Peoples Corporation in Jackson, Mississippi, or the Welfare Rights Organization of Oakland, which helps people get the aid they are entitled to under the law, or the Afro-American Association, which encourages American Negroes to understand their African heritage and culture as one means of finding stability and self-respect. The common denominator of these anti-poverty, and at least partial success-stories is that the pain of a particular situation in each case became a catalyst. It bound people together by arousing will and sustained self-respect. This kind of commitment involves more than planning or organization—although that too becomes necessary. It is this commitment which is of primary concern in a Theosophical education. H.P.B. said at the end of her article, "Let Every Man Prove His Own Work":

To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.

NOTES ON CARLYLE'S SARTOR RESARTUS

> "Truth!" I cried, "though the Heavens crush me for following her; no Falsehood! though a whole celestial Lubberland were the price of Apostasy."

SUCH is the keynote of one of the most remarkable literary efforts of the century. "Wondrous, indeed," as the author says, "is a true book . . . talismanic and thaumaturgic, for it can persuade men." The writer of the present paper had, years ago, as many others, read the life and opinions of Herr Teufelsdröckh, with some weariness and little understanding, and cast it aside. With the larger interest of a student, he has now, with infinite pleasure, read it again and hastens to place his notes in the hands of fellow students who may not yet have given it their attention.

Not only is the book itself replete with the One Science, hints of which start out in every page, but in its very treatment is a valuable lesson in practical occultism. Like the Comte de Gabalis of the Abbé de Villars, it leaves the public to waver between two opinions, in doubt whether the writer is in sober earnest or merely endeavoring a *jeu d'esprit* [witticism]. A supposed editor writes a commentary on the opinions of Teufelsdröckh, and wards off the sledge hammer blows of the philosopher from the too feeble public by means of supposed practical objections, yet so as finally to leave the earnest-souled reader on the side of the Professor of Things in General of the University of Know-not-where; all the more as he is not wholly a destructive and negative iconoclast, but from the Everlasting No through the Centre of Indifference evolves the Everlasting Yea in no uncertain manner, bidding Herr von Voltaire "since he hath only a torch for burning, no hammer for building, to take his thanks and—himself away."

NOTE.—In *Sartor Resartus* (the tailor re-tailored)—first printed serially in 1883—Thomas Carlyle gives the distillation of his study and reflections during a personal spiritual crisis brought on by his rejection of Christianity after having trained for the ministry. His ideas are expressed by his fictional character, Herr Teufelsdröckh, who "is a learned German professor of things in general who expounds a new philosophy—the philosophy of clothes." Quotations from *Sartor Resartus*, with comment, comprise this article, which was published by H.P.B. in *Lucifer* for June, 1889, and is now reprinted in THEOSOPHY for the first time.

Many of the utterances of the philosopher are enigmatical and transcendently mystical, as indeed the commentator takes pains to show, though often himself in language but slightly less obscure. In many places, too, we have hints of the highest metaphysics and occult science; when, for instance, he speaks of "the rest of infinite motion," or exclaims, "could I unfold the influence of Names . . . I were a second greater Trismegistus"; or, "Among nations as among individuals, there is an incessant, indubitable, though infinitely complex working of Cause and Effect . . . regulated and prescribed by ever-active Influences, which doubtless to Intelligences of a superior order are neither invisible nor illegible," a sentence, truly, which gives the very marrow of Occultism.

Students of the Universal Doctrine and its assertion of the "absolute Universality of the Law of Periodicity, of flux and reflux, ebb and flow," will read with pleasure the intuitional aphorism of Saint Simon, which Teufelsdröckh quotes, *"L'âge d'or, qu'une aveugle tradition a placé jusqu'ici dans le passé, est devant nous"* [The Golden Age that a blind tradition has until now placed in the past is confronting us]; and although they may smile at the sop to Cerberus, *l'aveugle tradition,* still welcome the heralding of the new Satya Yug; for, as Teufelsdröckh says, "if our era is the Era of Unbelief, why murmur under it; is there not a better coming—nay, come? As in long-drawn systole and diastole, must the period of Faith alternate with the period of Denial; must the vernal growth, the summer luxuriance of all opinions, Spiritual Representations and Creations, be followed by, and again follow, the autumnal decay, the winter dissolution"; in which, indeed, the working of the Great Breath in manifestation is clearly recognizable, and the law of Pralaya and Manvantara shadowed forth. Not that clearer reference to cyclic law is wanting and a rent made in the mysterious veil of causation, whereby the light of truth streams brightly forth, though disguised as usual into a query, in the passage, "The course of Nature's phases, on this our little fraction of a Planet, is partially known to us: but who knows what deeper courses these depend on: what infinitely larger Cycle (of causes) our little Epicycle revolves on?"

Students again of the Law of the Equilibrium of Contraries, so familiar to us by the pages of Eliphas Lévi, will understand the relief that the Clothes Philosopher finds to the strange contradictions within him in the discovery, "that spiritual music can spring only

from discords set in harmony; that but for evil there were no good, as victory is only possible by battle." While those who have read with understanding of the potency of sound and the mysteries of the *Verbum, Logos* and *Vach,* and who have also heard of the methods and theories of John Worrell Keely in respect to inter-etheric force, and so perceived a demonstration of that which the unaided logic of metaphysics had previously demanded, will see the same thought in the words "strangely in this so solid-seeming world, which nevertheless is in continual restless flux, it is appointed that *sound,* to appearance the most fleeting, should be the most continuing of all things. The *Word* is well said to be omnipotent in this world; man, thereby divine, can create as by a *Fiat.*"

Of omnipresence and the power of the mind he says, "is not the Distant, the Dead while I love it and long for it, and mourn for it. Here in the genuine sense, as truly as the floor I stand on?" And shortly afterwards breaks out into a magnificent passage breathing the spirit of universality and pantheism. "Has not a deeper meditation taught certain of every climate and age, that the where and when, so mysteriously inseparable from all our thoughts, are but superficial terrestrial adhesions to thought; that the seer may discern them where they mount up out of the celestial EVERYWHERE and FOREVER. Have not all nations conceived their God as omnipresent and eternal, as existing in a universal HERE, an everlasting NOW? Think well, thou too wilt find that space is but a mode of our human sense, so likewise Time; there is no space, no time. WE are —we know not what; light-sparkles floating in the æther of Deity!"

One of the fundamental propositions of the Clothes Philosopher as of occultism, is the oneness of the Universal. "Detached, separated! I say that there is no such separation, nothing hitherto was ever stranded, cast aside; but all, were it only a withered leaf, works together with all, is borne forward on the bottomless, shoreless flood of Action, and lives through perpetual metamorphoses. The withered leaf is not dead and lost, there are Forces in it and around it, though working in inverse order, else how could it *rot?* . . . Rightly viewed no meanest object is insignificant: all objects are as windows, through which the philosophic eye looks into infinitude itself." In another place (students of the Kabbalah will understand the hint) he speaks of Nature and Life as but one garment, "a 'living garment,' worn and ever awearing in the 'loom of time,' " and again of this same oneness in Man, by which "all things the minutest that

he does, minutely influence all men, and the very look of his face blesses or curses whomso it lights on, and so generates ever new blessing or new cursing," while those who have enquired into the mysteries of Hiranya-garbha, will understand the thought in the mysterious sentence, "To breed a fresh soul, is it not like brooding a fresh (celestial) Egg?"

Hear next what he says on Symbols: "for is not a symbol ever to him who has eyes for it some dimmer or clearer revelation of the Godlike!" Masterly, indeed, is the introduction to this important chapter, wherein the true reason of the concealment of the mysteries is set forth. "Silence," he says, "is the element in which great things fashion themselves together; that at length they may emerge, full-formed and majestic, into the daylight of Life, which they are thenceforth to rule. . . . Speech is silvern, silence is golden: or as I might rather express it, speech is of Time, silence is of Eternity." Was ever the familiar adage so mysteriously interpreted? Its inner spirit seems to start forth into light, and our soul to be stirred by an echo of things unseen. What recollection, too, of the great philosophic and religious systems of the past. The Hindu, Egyptian, and the Greek, pre-eminently, of Pythagoras and the mysterious *Sige* (silence), sweeps over the mind!

"Of kin," he continues, "to the so incalculable influences of Concealment, and connected with still greater things, is the wondrous agency of Symbols. In a Symbol there is concealment and yet revelation; here, therefore by Silence and by Speech acting together, comes a double significance. . . .

"In the symbol proper . . . there is ever, more or less distinctly and directly, some embodiment and revelation of the Infinite; the Infinite is made to blend itself with the Finite, to stand visible, and as it were, attainable there. By symbols accordingly is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with Symbols, recognised as such or not recognised: the Universe is but one vast Symbol of God; nay, if thou wilt have it, what is man himself but a Symbol of God; is not all that he does symbolical; a revelation to Sense of the mystic god-given force that is in him." What a masterly mind is this! How filled with divine intuition, whereby the whole of nature becomes an open book in understandable language! No writer of an elementary text book or specialist is he; but a master of the Science with mind and heart large enough to embrace the whole world and humanity. Such be-

ing the bent of our philosopher's thought, so occult its tendency, it would indeed be surprising if the mysterious doctrine of Maya found no place in his system. Truly Oriental and Platonic are the many passages which, in powerful metaphor and simile, set forth this fundamental belief. Of such passages perhaps the most striking are the following. "Creation," says one, "lies before us, like a glorious Rainbow; but the Sun that made it lies behind us, hidden from us. Then, in that strange Dream, how we clutch at shadows as if they were substances; and sleep deepest while fancying ourselves most awake! . . .

"O Heaven, it is mysterious, it is awful to consider that we not only carry each future Ghost within him; but are in very deed, Ghosts! These limbs, whence had we them; this stormy Force; this life-blood with its burning Passion? They are dust and shadow; a Shadow system gathered round our Me; wherein through some moments of years, the Divine Essence is to be revealed in Flesh." In all of which, if one but read carefully, more will appear than at first sight; and indeed the question ever rises to the lips, "Did this man know?" Or what again can be more clear than the following? "All visible things are emblems; what thou seest is not there on its own account; strictly taken is not there at all. Matter exists only spiritually and to represent some Idea, and *body* it forth."

Of Natural Supernaturalism and the significance of miracles, he writes, " 'But is not a real Miracle simply a violation of the Laws of Nature?' ask several, whom I answer by this new question: What are the Laws of Nature? To me, perhaps the rising of one from the dead were no violation of the Laws, but a confirmation; were some far deeper Law, now first penetrated into and by Spiritual Force even as the rest have all been brought to bear on us with its Material Force." Of which passage the whole art rests on the word "perhaps." And here we may well show the attitude of Teufelsdröckh to modern science, or as he calls it, "mechanical manipulation falsely named Science." Of orthodoxy he enquires, "what those same unalterable rules, forming the complete Statute Book of Nature, may possibly be?"

" 'They stand written in our Works of Science,' say you; 'in the accumulated records of Man's Experience?' Was man with his Experience present at the Creation, then to see how it all went on?" Where mark well the words "with his Experience." "But indeed man is, and was always a blockhead and dullard; much readier to feel

and digest than to think and consider. Prejudice, which he pretends to hate, is his absolute lawgiver; mere use-and-wont everywhere leads him by the nose; thus let but a Rising of the Sun, let but a Creation of the World happen *twice,* and it ceases to be marvellous, to be noteworthy or noticeable. . . . Wonder is the basis of Worship." We therefore find that, "That progress of Science, which is to destroy Wonder, and in its stead substitute Mensuration and Numeration, finds small favour with Teufelsdröckh." And again, "Witchcraft, and all manner of Spectre work and Demonology, we have now named Madness and Diseases of the Nerves. Seldom reflecting that still the new question comes upon us. What is Madness, what are Nerves? Ever as before does Madness remain a mysterious-terrific, altogether *infernal* boiling-up of the Nether Chaotic Deep, through this fair painted vision of Creation, which swims thereon, which we name the Real." Thus marvellously, in one short sentence, does he sum up the whole controversy between professional orthodoxy and occultism. From all of which considerations we can the better understand the following striking passage in which the Lower Man, and especially the average man of the white sub-race, is masterfully depicted. "There stands he, his Universe one huge manger, filled with hay and thistles to be weighed against each other; and looks long-eared enough. Alas, poor devil! spectres are appointed to haunt him, one age he is hag-ridden, bewitched; the next, priest-ridden, befooled; in all ages, bedevilled. And now the Genius of Mechanism smothers him worse than any Nightmare did, till the Soul is nigh choked out of him, and only a kind of Digestive, Mechanical life remains."

Such being the views of our Clothes Philosopher on the Universe, it would indeed be strange if he had not discovered that the Macrocosm was reflected in Man, the microcosm. "Truly," he says, "if Nature is one, and a living, indivisible whole, much more is Mankind, the Image that reflects and creates Nature, without which Nature were not." And again, in a still more marvellous passage, "To the eye of vulgar Logic, what is man? An omnivorous Biped that wears Breeches. To the eye of Pure Reason what is he? A Soul, a Spirit, and divine Apparition. Round this mysterious ME, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in UNION and DIVISION; and sees and fashions for himself a Universe, with azure Starry Spaces, and long

Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colours and Forms, as it were, swathed in, and inextricably over-shrouded. Yet it is sky-woven, and worthy of a God. Stands he not thereby in the centre of Immensities, in the conflux of Eternities? He feels; power has been given him to know, to believe; nay, does not the spirit of Love, free in its celestial primeval brightness, even here, though but for moments, look through? Well said Saint Chrysostom, with his lips of gold, 'the true SHEKINAH is Man.' Where else is the GOD'S-PRESENCE manifested not to our eyes only, but to our hearts, as in our fellow-man?" Here, indeed, we have the very key to Occultism and true Religion.

But "who am I? What is this *me?* A Voice, a Motion, an Appearance; some embodied, visualised Idea in the Eternal Mind?" Thus we are arrived at the most momentous problem of the Clothes philosophy, as, indeed, of all philosophies; the key to which is the master-key of all mysteries.

Here, as always, Teufelsdröckh is enigmatical, for, "How paint to the sensual eye," he asks, "what passes in the Holy of Holies of Man's Soul? In what words, known to these profane times, speak even afar off of the unspeakable?" Yet the story of how Teufelsdröckh passed from the Everlasting No through the Centre of Indifference to the Everlasting Yea, has been, is and will be, read with eager interest and sympathy by all true-hearted pilgrims, and, perhaps, especially by students of occultism, who will recognise the milestones of the journey with only too painful distinctness.

"The painfullest feeling," writes he, "is that of your own Feebleness." How miserably true! Who of us has not experienced the terrible longing to be up and doing something, anything, to rend the veil and hear a voice in the silence, and the following and still more terrible feeling of inability. "Our works," continues the philosopher, "are the mirror wherein the spirit first sees its natural lineaments. Hence, too, the folly of that impossible precept, *know thyself,* till it be translated into this partially possible one, *know what thou canst work at.*" And later, "O, thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, 'here or nowhere,' couldst thou only see!" Ay, but that "only"! Yet in another passage he shows that this doing is not to be interpreted in its literal sense, for "the Man is the spirit he worked in; not what he did, but what he became." Truly the key to the right

judgment of effort, which, if practised, would speedily transform the present standard of worth!

One thing alone during this terrible struggle, the labour pains of the Spirit within, remained as a rock of salvation, the dim intuition or feeling of Duty. "Thus, in spite of all motive-grinders," he writes, "and Mechanical Profit-and-Loss Philosophies, with the sick ophthalmia and hallucination they had brought on, was the Infinite nature of Duty still dimly present with me." The circumstances of trial and frame of mind which preceded what he called his spiritual new-birth, are worthy of the closest study. "Having no hope," he writes, "neither had I any definite fear, were it of Man or Devil: nay, I often felt as if it might be solacing, could the Arch-Devil himself, though in Tartarean terrors, but rise to me that I might tell him a little of my mind. And yet, strangely enough, I lived in continual indefinite, pining fear . . . when, all at once, there rose a thought in me, and I asked myself, 'What *art* thou afraid of? Wherefore, like a coward, dost thou for ever pip and whimper, and go cowering and trembling? Despicable biped! What is the sum total of the worst that lies before thee? Death? Well, death, and say the pangs of Tophet too, and all that the Devil and Man may do, or can say against thee! Hast thou not a heart? Canst thou not suffer whatsoever it be? and, as a child of Freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then, I will meet and defy it!"

Those who have read the Gnostic legend of Lucifer will understand the force of this passage. And yet in this Freedom there was to be no licence, for elsewhere he says, "he who is to be my Ruler, whose will is to be higher than my will, was chosen for me in Heaven. Neither except in such obedience to the Heaven-chosen is Freedom so much as conceivable." Truly is our only Freedom in the One Law!

"Thus," he concludes, "had the Everlasting No pealed authoritatively through all the recesses of my Being of my ME; and then was it that my whole ME stood up, in native God-created majesty, and with emphasis recorded its Protest. . . . It is from this hour that I incline to date my Spiritual New-birth or Baphometic Fire-baptism; perhaps I directly thereupon began to be a Man."

Not yet, however, had the God-given mandate, *Work thou in Well-doing*, shone out, beyond all cavil in his heart; "Pshaw!" he writes, "what is this paltry little Dog-cage of an earth; what art thou

that sittest whining there? Thou art still Nothing, Nobody: true; but who, then, is Somebody, Something? For thee the Family of Man has no use; it rejects thee; thou art wholly as a dissevered limb: so be it, perhaps it is better so! . . . This was the Centre of Indifference that I had reached; through which whoso travels from the Negative Pole to the Positive must necessarily pass."

Of what religion, then, was this Teufelsdröckh, some may well ask. Can such an one remain within the narrow arms of orthodoxy? And if he have so ably solved the mysteries of highest philosophy, how does he reconcile the contradictions of received Christianity? How does he, for instance, understand the crucial dogma of the divinity of the Nazarene? How else, indeed, than as all the followers of Divine Wisdom believe: for he writes, "To me nothing seems more natural than that the Son of Man, when such God-given mandate first prophetically stirs within him, and the Clay must now be vanquished or vanquish—should be carried of the spirit into grim Solitudes, and there fronting the Tempter do grimmest battle with him; defiantly setting him at naught, till he yield and fly. Name it as we choose: with or without visible Devil, whether in the natural Desert of rocks and sands, or in the populous moral Desert of selfishness and baseness—to such Temptation are we all called." Thus at length does the professor recognize his whereabouts in the ocean of trial in which he has so long been tossed rudderless, and "gets his eye on the knot that has been strangling him," not but what he still halts in the Centre of Indifference crying "fly, then, false shadows of Hope; I will chase you no more, I will believe you no more. And ye too, haggard spectres of Fear, I care not for you; ye too are all shadows and a lie. Let me rest here: for I am way-weary and life-weary; I will rest here, were it but to die: to die or to live is alike to me; alike insignificant." When suddenly the great truth streams upon him in all its splendour; "What is Nature?" he cries. "Ha! why do I not name thee GOD? art thou not the 'Living Garment of God?' O Heavens, is it, in very deed, HE, then, that ever speaks through thee; that lives and loves in thee, that lives and loves in me? . . . like soft streamings of celestial music to my too-exasperated heart came that Evangel. The Universe is not dead and demoniacal, a charnel-house with spectres; but godlike and my Father's!

"With other eyes, too, could I now look upon my fellow man: with an infinite Love, an infinite Pity. . . . O my brother, my brother,

why cannot I shelter thee in my bosom, and wipe away all tears from thy eyes! . . . The poor Earth, with her poor joys, was now my needy mother, not my cruel Stepdame; Man with his so mad Wants and so mean Endeavours, had become the dearer to me; and even for his sufferings and his sins, I now first named him Brother." Thus the chord of brotherhood being struck within him, a plan and a purpose began swiftly to shape itself, and Teufelsdröckh discovers that, "there is in a man a HIGHER than the Love of Happiness: he can do without Happiness, and instead thereof find Blessedness!" But before such a consummation can be attained, he adds, "the Self in thee," needs "be annihilated."

Having thus arrived at the sign-post of the Path of Blessedness, our philosopher proceeds, with masterly touch, to sketch the present state of so-called civilized society, with its demoniacal competition and assertive individualism. "To me, in this our life," says the professor, "which is an internecine warfare with the Time-spirit, other warfare seems questionable. Hast thou in any way a contention with thy brother, I advise thee think well what the meaning thereof is. If thou gauge it to the bottom it is simply this: 'Fellow, see! thou art taking more than thy share of Happiness in the world, something from *my* share; which, by the Heavens, thou shalt not; nay, I will fight thee, rather.' Can we not, in all such cases, rather say, 'Take it, thou too ravenous individual; take that pitiful additional fraction of a share which I reckoned mine, but which thou so wantest; take it with a blessing; would to Heaven I had enough for thee!' "

And later, referring to that same idea of Duty which had previously been his only beacon in the Cimmerean mists of unbelief, he bids us, *"Do the Duty which lies nearest thee,* which thou knowest to be a Duty! Thy second Duty will have already become clearer." Truly, a hint that those who have cried so loudly for practical instruction would do well to lay to heart. Here, indeed, we have the gate to the Path of Divine Self-Sacrifice, the first lesson to be learned by students of the Science of Life and, of a truth, the lowest rung of that ladder which reaches to Divinity itself.

A Socialist, too, was Teufelsdröckh, but not of the mouthing agitator stamp. "Hardly-entreated Brother!" he cries, "for us was thy back so bent, for us were thy straight limbs and fingers so deformed; thou wert our conscript on whom the lot fell, and fighting our battles wert so marred. For in thee too lay a god-created Form, but it was

not to be unfolded; encrusted must it stand with the thick adhesions and defacements of Labour, and thy body, like thy soul, was not to know freedom. Yet toil on, toil on; *thou* art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread." Such, indeed, is the spirit of true socialism, which is truly naught else but the practice of Humanity's One Religion, the manifestation of that Brotherhood which binds all men together (*religare*).

It is in this belief that Teufelsdröckh exclaims, "If the poor and humble toil that we may have Food, must not the high and glorious toil for him in return, that he have Light, have Guidance, Freedom, Immortality? These two, in all their degrees, I honour; all else is chaff and dust, which let the wind blow whither it listeth." And again, "It is not because of his toils, that I lament for the poor; we must all toil. . . . But what I do mourn over is, that the lamp of his soul should go out; that no ray of heavenly, or even of earthly, knowledge should visit him. . . . That there should be one Man die ignorant who had capacity for knowledge; this I call a tragedy."

In such burning words does Carlyle proclaim the honourableness of labour and enunciate the duty of the so-called "upper classes," proving beyond all question that this religion of Teufelsdröckh is indeed the Evangel for which Humanity now moans, the only basis on which to rest the solution of such crying evils as the labour question, alcoholic poisoning, the social evil, and a myriad other abuses which have not yet been distinctly formulated.

"The Mission of Literature"

The mission of literature is to reassert the uniqueness of the individual, to reproduce it in every generation, to persist against all odds in justifying a human-centered vision of life. Literature is probably the only "discipline" in which it can be emotionally proven that without moral vision the people must truly perish—and with them literature itself.

—Arthur Miller

letters • questions • comment

Editors, THEOSOPHY:

In *The Ocean of Theosophy,* Chapter I, I have read with interest the story of the Adepts and their extraordinary knowledge and power; also an Elder Brother's rebuttal, on page 5, to the charge of having "left no mark on history." And while I can appreciate the necessity on the part of these men of Compassion and Power of keeping closed "every possible door of approach by which *the inquisitive* could spy upon them," it is difficult to understand their reticence with respect to the true Scientist and the true Philanthropist. Surely, our civilization has produced a few men of Science whose motivation is something higher than "inquisitiveness," whose philanthropy is beyond question, and whose prestige in the eyes of the people places them in unique positions—doubly so with the added light the Mahatmas could shed upon their minds—of rendering genuine service to mankind. Why do not the Adepts choose from among the men of Science a select few of the most intelligent and impart to them a portion of their Occult Knowledge?

A Reader

This question, of course, is not a new one. If it has been answered once by the Founders of the Theosophical Movement, it has been answered repeatedly, and from many points of view. But inasmuch as it arose early in the history of the Movement, and was dealt with at length by Madame Blavatsky herself, we reprint below portions of her reply to a similar question by an English Theosophist, originally published in *The Theosophist* for September, 1883:

"This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who

attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-seeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences—is to be sought elsewhere. It rests entirely on the *impossibility* of imparting that the nature of which is, at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter.

"It is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. . . . As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully *sensed* and perceived but by the 6th—let alone the 7th race—*i.e.,* to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain methods) their sixth, and in still rarer cases their seventh, sense. . . . How then can any 'Adept' attempt to prove the fallacy of much that is predicated in the nebular and solar theories when the only means by which he could successfully prove his position is an appeal to, and the exhibition of, that sixth sense consciousness which the physicist cannot postulate? Is not this plain?

"Thus, the obstacle is not that the 'Adepts' would 'forbid inquiry,' but rather the personal, present limitations of the senses of the average, and even of the scientific man. To undertake the explanation of that which at the outset would be rejected as a physical impossibility, the outcome of hallucination, is unwise and even harmful, because premature. It is in consequence of such difficulties that the psychic production of physical phenomena—save in exceptional

cases—is strictly forbidden.

And now, "Adepts" are asked to meddle with astronomy—a science which, of all the branches of human knowledge, has yielded the most accurate information, afforded the most mathematically correct data, and of the achievements in which the men of science feel the most justly proud! . . . Who of them [men of science] would recognize the superiority and greater trustworthiness of the Adept's knowledge over their own hypotheses, since in their case they can claim the mathematical correctness of their deductive reasonings based on the alleged unerring precision of the modern instruments; while the Adepts can claim but their knowledge of the ultimate nature of the materials they have worked with for ages, resulting in the phenomena produced. . . . Thus, while the astronomer has achieved marvels in the elucidation of the visible relations of the orbs of space, he has learnt nothing of their inner constitution. The methods of spiritual research and psychological observation are the only efficient agencies to employ.

"Thus, the 'Adepts' of the present generation, though unable to help the profane astronomer by explaining the ultimate essence, or even the material constitution of star and planet, since European science, knowing nothing as yet of the existence of such substances or more properly of their various states or conditions has neither proper terms for, nor can form any adequate idea of them by any description, they may, perchance, be able to prove what this matter *is not*—and this is more than sufficient for all present purposes. The next best thing to learning what is true is to ascertain what is *not* true.

"Having thus anticipated a few general objections, and traced a limit to expectation, since there is no need of drawing any veil of mystery before 'An English F.T.S.,' his few questions may be partially answered. The negative character of the replies draws a sufficiently strong line of demarcation between the views of the Adepts and those of Western science, to afford some useful hints at least."

on the lookout

Philosophy in America

In his article "American Philosophy is Dead" (*The New York Times* Magazine, April 24) Dr. Lewis S. Feuer, of the University of California at Berkeley, deplores the paucity of creative thinking among academic philosophers. He contrasts the "Golden Age of Philosophy," epitomized in William James, John Dewey, and Josiah Royce, with the sterility of the "jousts and tourneys" of current philosophical discussions. "Our practically 2,100 or so professional philosophers," he concludes, are practically negligible so far as "the intellectual history of America" is concerned. Dr. Feuer makes this point:

> No student is as disoriented and bewildered as the average graduate student in philosophy. The young student comes to philosophy with a certain enthusiasm, moved usually by some personal religious problem or quest for a way of life. He spends a year or two in a mishmash of studies. For a while he may cultivate the standard mannerisms of the linguistic analyst—walking around clutching his head and indulging in tedious verbalisms. Then he wakes up one day and wonders what it has all added up to.

William James, a Dynamic Thinker

The clarity and vigor of James's philosophical writing remains unsurpassed, says Dr. Feuer. "What philosopher of today," he asks, "would have the democratic effrontery to write, as James did, of the God of science as one 'who does a wholesale, not a retail, business'?" And what professional philosopher, we might add, would dare to write as James did in a postscript to *The Varieties of Religious Experience?*

> As I apprehend the Buddhistic doctrine of Karma, I agree in principle with that. All supernaturalists admit that facts are under the judgment of higher law. . . . I state the matter thus bluntly, because the current of thought in academic circles runs against me, and I feel like a man who must set his back against an open door quickly if he does not wish to see it closed and locked. In spite of its being so shocking to the reigning intellect-

ual tastes, I believe that a candid consideration of piecemeal supernaturalism and a complete discussion of all its metaphysical bearings will show it to be the hypothesis by which the largest number of legitimate requirements are met.

"The Name Is Not the Thing"

What is called philosophy today is mainly treatises on language and morals, in Dr. Feuer's opinion. Yet, he says, "philosophy itself cannot be suppressed," and this function "has been assumed by religious thinkers, historians, scientists, novelists." There is also, he adds, the possibility of a revival in psychology and existentialism. For example:

> The existentialists have argued that the method of philosophy is phenomenology: that is, a close description of man's consciousness as he makes his choices, hopes, suffers, triumphs and fails. A revival of richly introspective psychology has taken place, a welcome sign that a generation of behaviorism has failed to obliterate the psyche. But can one accept introspective psychology as a master key to ultimate reality? Or was Freud right in thinking the human experience of its freedom an illusion? Not all the literary skill and introspective genius of existentialists can avail as a method for solving the ultimate philosophical problems.

True Philosophy Ever Contemporary

As early as 1891, William Q. Judge foresaw the ultimate bleakness of modern philosophy and pointed to the ancient wisdom as the source of rejuvenation in philosophical thinking; for in "The Synthesis of Occult Science," he wrote:

> The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. . . . We are now in a transition period and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy." (THEOSOPHY 46:66, 64.)

Since a third of the century yet remains, and since an age of disenchantment and disillusionment often precedes an age of enlightenment, it may be that the cycle to come will witness a greater incarnation of *Manas*, the Thinker in man, and that its effect will bring about a renascence in philosophical thinking.

Man, the Knower

Although science is gradually robbing mankind of all claims to being unique in the universe, it now appears unmistakably clear that intelligent life, wherever it exists, is the culmination of cosmic evolution. This was the theme, reports the New York *Times* (March 8), of a lecture by Dr. George Wald of Harvard University. The lecture was one of a series of four delivered at the American Museum of Natural History in New York City. Responding to the suggestion of astronomers and biologists, that man may feel insignificant in the midst of billions of other worlds, many of which may be inhabited, Dr. Wald said:

> The saving thought . . . is that it is man who has those vistas. Without our like, the universe might be, but not be known. Our grace is in knowing. It is as though through our knowing, the matter of this universe could come to know itself. Just as a hen is the egg's way of making more eggs, so are we in a sense the atom's way of knowing about the atom.

This observation is reminiscent of the ancient view that the One Self "becomes" the many selves in order to know itself as the ONE. And Dr. Wald's idea of man seems far in advance of the limited scope granted humanity by theologians and materialistic scientists. This recalls the following from *The Ocean of Theosophy*:

> This immortal thinker [man] having such vast powers and possibilities, all his because of his intimate connection with every secret part of Nature from which he has been built up, stands at the top of an immense and silent evolution. . . . The great aim is to reach self-consciousness . . . by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul. . . . As to the whole mass of matter, the doctrine is that it will all be raised to man's estate when man has gone further on himself.

Kinship Between Man and Universe

Concerning the evolution of the universe over billions of years, Dr. Wald says, "it seems life arises inevitably." He discounted "exotic" biologies proposing life systems based on silicon or ammonia. Drawing attention to the existing kinship between man and the universe, the abundance of the basic elements, carbon, hydrogen, oxygen and nitrogen, and the fact that these elements form the meteorites and light from distant stars, Dr. Wald comments:

> Both [man and the universe] are composed primarily of the same elements. In fact 99 per cent of living organisms are com-

> posed of these substances. . . . The trouble with silicon . . . is that unlike carbon, it does not readily form a double bond with other atoms. The carbon atom has four electrical "hooks" with which it can latch onto atoms, forming various molecules. . . . Silicon dioxide tends to form huge molecules such as quartz, which are unsuitable for organic chemistry. By contrast, the carbon-centered molecules are self-contained and therefore stable.

In 1888, Mme. Blavatsky wrote in *The Secret Doctrine* (II, 592): "All the matter of the Universe, when analyzed by science to its ultimates, can be reduced to four elements only—carbon, oxygen, nitrogen, and hydrogen. . . . the three primaries, the noumenoi of the four, or graduated Spirit or Force, have remained a *terra incognita* and mere speculations, names, to exact Science. Her servants must believe in and study first the primary causes, before they can hope to fathom the nature and acquaint themselves with the potentialities of the effects. Thus, while the men of Western learning had, and still have, the four, or matter to toy with, the Eastern Occultists and their disciples, the great alchemists the world over, have the whole septenate to study from."

Origin of Death

Another of the Dr. Wald lectures (the New York *Times* for March 10) examines possible relationships between means of reproduction and the origin and meaning of death:

> More-primitive organisms that reproduce by subdivision, such as the amoeba, live indefinitely. Inevitable death and sex go hand in hand. Mortality is typical of all animals and plants that reproduce sexually. Thus mortality originated part way down the path of evolution. . . . For man, as well as for other sexual organisms, death is part of the scheme of life's fulfillment.
>
> Death has its uses. It plays a positive part in the economy of life. It is not that it defeats life. If anything does that, it is meaninglessness.

Enlarging implications of this view are brought to light by the Theosophical teachings regarding the evolution of the Seven Races. Commencing with the first three, H.P.B. states:

> Of these three races the first two never died but only vanished, absorbed in their progeny, and the third knew death only towards its close, after the separation of the sexes and its "Fall" into generation. (*S.D.* II, 609.)
>
> Creative powers in man were the gift of divine wisdom, not the result of sin. . . . Nor was the curse of KARMA called down upon

> them for seeking *natural* union, as all the mindless animal-world does in its proper season; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. . . . Hence the law of Karma "bruised the *heel*" of the Atlantean race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind, until, from the healthy King of animal creation of the Third Race, man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals. (*S.D.* II, 410-11.)

The Moon—Offspring or Parent?

At the time *The Secret Doctrine* was published, many astronomers believed that the moon was the child of the earth; that it had in fact been torn from the bosom of our planet, perhaps from the Pacific Ocean. Contrary to this theory, H.P.B. stated that the earth was the offspring of the moon; that the moon had once been a man-bearing planet that had died, sending its energies into space to form the earth; and that the moon then became a corpse, magnetically attracted to its progeny, henceforth revolving around it.

Gradually the astronomers' theory lost ground, until (says the New York *Times* for April 14) "it now seems even less likely than before that the moon was part of the earth." This opinion is strengthened by information relayed to the earth by the moon-orbiting Luna 10. Luna 10 has obtained a gamma ray spectrum of the lunar surface which indicates that the moon has a crust composed of high instead of low radioactive materials, as had previously been believed. "American scientists," says the *Times,* "term this observation, which bears on a broad range of controversies regarding the moon, as possibly historic." Astronomers now consider it almost conclusive that "the moon must have formed somewhere distant from the earth and then been captured in orbit by the earth's gravity."

"The School Day Begins"

The Pittsburgh Board of Education—according to the Los Angeles *Herald-Examiner* for March 13—has published a book of readings from which selections may be read as a substitute for the former Bible reading and prayer which began the school day. (One of the greatest objections public school teachers had to dispensing

with this exercise was that it then took at least fifteen minutes to get the class calmed down enough to begin the day's work.) Now, says the UPI dispatch from Pittsburgh, "Aristotle, Cicero, Plato and Shakespeare have moved into Pittsburgh classrooms where once Matthew, Mark, Luke and John held sway." The dispatch continues:

> The 276-page book provides a solution to a problem which has been plaguing schools since 1963 when the U.S. Supreme Court banned prayers and Bible reading in public schools. The problem was how to start the school day.
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> Now classes here start with readings from the green book. Most of the readings are from secular sources but some are from the Bible and if the day's reading includes verses, they are treated as literature rather than as religion.
>
> In addition to daily readings, the book suggests a minute of silent meditation for even the youngest children, music and lectures explaining the holy days of each religion.

The School Day Begins contains twenty-two themes for opening exercises, the first fifteen dealing with patriotic values, and the other seven, "with brotherhood and children's responsibilities toward each other, home and family, school and the world." When Miss Agnes Krarup, head of the teachers' group which compiled the readings, was asked if it was the province of the schools to "worry about moral and spiritual values," she responded: "All education is instilling moral values. Spiritual values such as the brotherhood of man are not confined to the church. They can be taught in schools without any religious connotation."

"Incredible" Discovery

Dredging the bottom of the Milne-Edward Deep in the Pacific, off the coast of Peru, an oceanographer of Duke University, Dr. Robert J. Menzies, brought up what he was looking for—specimens of a fossil mollusk held to be some 350 million years old—but he also found recorded by his undersea camera the remains of a sunken city in a region where the ocean floor plunges 19,000 feet in its deepest parts. A report in the *Milwaukee Journal* for May 2 relates:

> Some of the photographs taken by the deep sea camera at a depth of 6,000 feet show what appear to be rock columns carved with hieroglyphics. The columns were also detected by sonar soundings.
>
> The discovery was made off Callao, the port for Peru's capital of Lima. Nearby on the coast are some Inca ruins. Scientists

believe civilizations existed in this region for thousands of years before the Incas.

The idea of a sunken city in the Pacific "seems incredible," Dr. Menzies said. He hopes eventually to visit the region for a firsthand look in a small research submarine of the kind being developed by the navy. For the time being, he said, the evidence so far suggests "one of the most exciting discoveries of the century."

While the UPI reporter, Joseph L. Myler, is apparently well acquainted with the literature on Atlantis, and garnishes his opening paragraphs with references to Plato and Jules Verne, he seems not to have heard of Lemuria, or of the various evidences already known of a vast Pacific continent lost beneath the sea. In any case we have in this discovery one more fulfillment of a prophecy made in *Isis Unveiled* many years ago:

> Secrets long kept may be revealed. . . . tablets and pillars whose sculptured revelation will stagger theologians and confound scientists may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has run its course; a new one is about to begin. . . . (I, 38).

Iconoclast at Work

Along with the re-thinking of the "God idea" by young theologians goes an effort to break the traditional image of "Gentle Jesus, meek and mild." It does not matter to these revisionists whether "God is dead" or not, for the new portrait of Jesus is not that of "the Son of God"—or even that of "the Son of Man": Jesus is a Man in his own right. An article in the *Register-Leader* for April, "Jesus of Nazareth," by the Reverend Khoren Arisian, Jr. (editor of the *Journal of the Liberal Ministry*), brings the Jesus of the Gospels to life as a "pre-eminently human personality":

> Jesus taught, as no Jew prior to him had taught, that a man must learn to be responsible primarily to himself and to be humanly responsive to others. He made this a central demand and challenged the individual to shoulder the reality of his own being and not to project all his aspirations and problems upon his tribe or his gods.
>
> People constantly asked Jesus for signs, for packaged solutions. Jesus refused, saying that he had not come to bring still another sign, another easy-to-repeat slogan. Instead, he had come to awaken men to themselves, to their deepest religious intelligence and moral impulses. "If you can't learn to work out

some answers to your own questions," said Jesus, in effect, "you won't grow by expecting me to provide them for you." Jesus was more practicing psychologist than either theologian or philosopher. His over-riding interest was persons, not groups or abstract ideas. There lay his uniqueness and his strength.

The New Image of Jesus

Although it was Jesus' mastery of the art of parable and his championship of the oppressed and helpless that endeared him to the multitudes, it was his knowledge of his own tradition and "the irony of his wit" that disturbed his opponents among the Elders. He had scant use for mere formal observance, little impulse for propriety, and no respect for "stupid prejudice." Indeed, as Mr. Arisian sketches the portrait of Jesus, shorn of the customary veil of sanctimony, we see that Jesus must have been just as much a "gadfly" to the Pharisees as Socrates was to the archons of Athens, and shared the same fate. Mr. Arisian concludes:

> In an age like ours, with its many pressures for facelessness, such an authentic being as the Nazarene can serve to bring us back, not to Christianity—for let us never forget that Jesus was a heretical Jew—but to ourselves. The traditional Unitarian Universalist picture of Jesus as a sweet, flawless young man who was misunderstood must be replaced by a picture closer to the truth. Nothing human is perfect, and nothing perfect is alive. Jesus was profoundly human and therefore alive, abrasive yet compassionate, an excitingly original talent.
>
> There is nothing strange or remote about the carpenter's son. . . . The strangeness and remoteness are in us, not in Jesus. As Albert Schweitzer suggested a long time ago, in our own experience we can, if we wish, learn both who Jesus was and what we might become.

H.P.B. expressed a similar idea in the *Glossary* under "Chrestos": "Every good individual may find Christ in his 'inner man' . . . whether he be Jew, Mussulman, Hindu, or Christian." And this was expression filled with transcendental metaphysical meaning, going beyond the admirable humanism of Mr. Arisian.